

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D.—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, OCTOBER 30, 1829.

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WILLIAM A. DREW, —Editor.

THE PREACHER.

ORIGINAL SERMON.

A DISCOURSE,
DELIVERED AT THE DEDICATION OF THE UNI-
VERSALIST CHURCH, IN DEXTER, ME. OCT. 14,
1829.

BY WILLIAM A. DREW.

TEXT. "Make not my Father's house a house of merchandise."—St. John iii. 16.

It was the first and last care of our Lord, as it was the first and last act of his public ministry, to vindicate the temple of God from profanation, and to restore to it, in its purity, that spiritual and disinterested worship, which, proceeding from the heart and holding no communion with the vanities and selfishness of earth, is rendered "in spirit and in truth." In coming into the world to set up a spiritual kingdom—to establish his religion by the influence of truth over the empire of mind, he found almost every thing pertaining to the order of God's house in such a lamentable state of degeneracy and corruption as to require the master hand of a fearless and persevering Reformer.

The chosen people of God, corrupted by the pride which prosperity is apt to produce, and forgetting him who conducted them to freedom and glory by the cloud by day and the pillar of fire by night, had, by their traditions, made void the law of God and greatly corrupted their way upon the earth. The external part of their religion was indeed beautiful and imposing; but their hearts and affections were far from him. "Woe unto you, Scribes and Pharisees, hypocrites!"—said Jesus unto them, as in the anguish of his soul he fearlessly related the truth of them,—"for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous, but within ye are full of hypocrisy and iniquity." Outward beauty may conceal much inward deformity: And the externals of worship may be imposing, while the heart participates not in the spirit of devotion. When Jesus entered the world, genuine religion had well nigh been driven from the sacred Temple at Jerusalem, by the vanities,—the ambition, the pride, the intolerance which had been made to take her place. The Temple was defiled by the hypocrisy and iniquity of those who occupied the highest seats in that holy place. It required the presence of a mighty Reformer. It needed a thorough cleansing.

To this work of reform was Jesus appointed; and though, in the accomplishment of his purpose, he must encounter the opposition of those who were in power; though he must be accused and mal-treated as an innovator on the established order of things, and endure the scorns and malice of a self-righteous and enraged people, he shrank not from the arduous duty, but relying on the strength of that One who sent him, he went forth triumphing in his work by the mighty power of truth and righteousness. At his approach, the aristocratic spirit of the age sneered at him as "the carpenter's son"; prejudice, with astonishment, inquired—"Can any good thing come out of Nazareth?" Intolerance denounced him as "the friend of publicans and sinners," an heretic, and an enemy to the eternal distinctions between the righteous and the wicked; and bigotry—that fiend most foul—engaged, exclaiming, "away with him, away with him, crucify him, crucify him." The spirit of bigotry indeed, was the most potent enemy with which he had to contend.—He could calm the rages of the storm; he could smooth the rugged ocean's wave; he could cast out devils by his word, and awake the dead to life;—but this spirit, more invincible than all the rest, met him wherever he went, opposed him in whatever he did, and finally brought him to the cross to die as an impostor—an enemy to true religion, as a blasphemer and malefactor. This spirit had taken possession of the Temple, and had rendered that religion, which was intended as the guide and friend of man, a system of oppression, tyranny and cruelty.

Where the heart is corrupted by pride or any other bad passions, the external observances of religion will generally be prostituted to selfish and improper purposes; and in too many instances has the profession of religion been made for purposes of gain rather than for those of real benevolence. When Jesus, on that great Jewish festival—the first passover after his baptism and entrance upon his public ministry—visited Jerusalem, and entered the holy temple there, he found it had become "a den of thieves." It was prostituted to purposes of earthly and dishonest gain. Instead of finding in it devout and humble worshippers, awed into holy reverence by that august Name which had been fixed in it, he found hordes of speculators, engaged in the traffic of oxen and sheep and doves and the changing of money. Thus, the celebration of the most signal instance of the divine favor toward the house of Israel—an instance, the re-

membrance of which should have excited the most lively and generous sentiments of praise and adoration,—was made the occasion of pecuniary emolument; and the worship of God was converted into the service of Mammon.

It may seem strange, that such traffic should be suffered to be carried on in the holy Courts; and this too under the eye of the high priests and Scribes. The fact is only to be accounted for by saying, that gradual corruptions become great and odious, unnoticed and unchecked. The practice of selling sheep and doves, &c. in the holy Courts, first arose from the pretext, that these creatures were necessary for the purposes of sacrifice. Hence, on all solemn occasions, multitudes of herdsmen repaired to the Court of the Gentiles with their droves, and it being a convenience to the worshippers, these were sold for sacrifice. The Jewish Law requiring the sacrifice of these creatures, this method of supply, no doubt, was a convenience and may at first have originated in motives of accommodation. But that love of filthy lucre which is apt to enter into almost every concern, sacred as well as secular, soon suggested that these solemn occasions might answer profitable purpose; and at length the court of the Gentiles became crowded with the vendors of beasts and of birds, and with men of wealth anxious to take advantage of the necessities of foreigners by exchanging coins at an exorbitant allowance.

Our Saviour on the occasion adverted to, witnessing the profanation of his Father's house, and noticing how religion had become the means of accomplishing purposes of earthly gain, we are told, "took a scourge of small cords and drove these speculators out of the temple, and the sheep and the oxen; and poured out the changers' money and overthrew the tables. And said unto them that sold doves, *Take these things hence; make not my Father's house a house of merchandise.*" Thus did he seek to cleanse the Temple of God from profanation, and to restore that pure worship which alone is acceptable to God. Thus did he manifest his disapprobation of so constraining the duties of religion as to authorize its professors to make it a means of secular profit and vain glory.

It is not improper to remark here, by way of comment, that the court of the Gentiles, where this traffic was carried on, was not within the temple, strictly so called. It was a place within the sacred precincts allotted for the devotions of the proselytes of the gate, those who having renounced idolatry, worshipped the true God, but did not subject themselves to circumcision and the ceremonial law. The word rendered *temple* in the context, where it is said Christ found those that sold oxen and sheep and doves in the temple, is, according to Dr. Campbell, improperly rendered. In the original it comprehended all the courts. Into the real temple, none of the people had access,—not even our Lord himself, because not of the posterity of Aaron.—The court of the Gentiles, and the worship of the proselytes there, the narrow souled Pharisees did not account as holy. Hence the Priests might have thought the traffic there less of a violation of the sacredness of the temple, than if it had been carried on in any of the inner courts. "It is not improbable," says Dr. Campbell, "that in order to put an indignity on these half conformists, they have introduced, and promoted, this flagrant abuse. The zeal of our Lord, which breathed nothing of the pharisaical malignity, tended as much to unite and conciliate, as theirs tended to divide and alienate. Nor was there any thing in the leaven of the Pharisees, which he more uniformly opposed, than that assuming spirit, the surest badge of the secretary, which would confine the favor of the Universal Parent to those of his own sect, denomination or country."

Believing that in all ages, in this as well as in others, the house of God and the worship in it, have been prostituted to purposes of sectarian aggrandisement and earthly ambition, I shall not deem it unsuitable to an occasion like the present, to direct my remarks to this subject. It is of the utmost importance to our own spiritual welfare and to the true interests of society, that our temples of worship should be dedicated to the God of Heaven, not to the "god of this world;" and that those who repair to them, should cast off all the vanities of this deceitful world, and enter them for the sole and hearty purpose of worshipping their Creator "in spirit and in truth." In the hope of saying something that will serve to show the impropriety of making religion a means of earthly gain or preference, and of encouraging the members of this beloved and respectable society to assemble within these walls for the virtuous purpose of worshipping the universal parent in godly sincerity, I shall proceed to mention some of the most important particulars in which the worship of God's house may be said to need reform. *Take these things hence; make not my Father's house a house of merchandise.*"

And in doing this, I shall not confine my remarks simply to the *literal* house of worship or the occasions of meeting in it. The christian church at large is properly

termed the temple of God. "Ye are God's building," says an apostle. Again, "In whom all the building fitly framed together, groweth an holy temple in the Lord." "Destroy this temple," said Jesus, "and in three days I will raise it up. This he spoke of the temple of his body," of whom all men are members, he being "the head of every man."

If we look into past history, or even into the conduct of many professing christians of the present day, we can hardly turn our attention to any part of the christian church, where we shall not behold men engaged in the profane business of amassing money and of obtaining power under the plea of serving the cause of religion. Those who, in our Saviour's time, were engaged in the courts of the Lord in selling sheep and oxen and doves, and those who resorted thither to increase their capital by exchanging current for foreign coin, professed to be engaged in a benevolent and necessary work—in helping the means of the devotions of the sanctuary. But while they did this, instead of being as they ought to have been, and as they no doubt professed to be, engaged in the devout worship of that holy place, they were very careful that the aid they thus gave to the cause of religion should enrich their pockets at the expense of the needy and innocent. And so loud were they in their professions of being engaged in helping the cause of religion by their traffic, that it would not be a matter of surprise if, when our Lord drove them out of the temple and overthrew the money changer's tables, they had resisted him as an enemy to religion and to the benevolent operations of the church in that age of the world.

But this practice of amassing wealth and of obtaining power under the pretext of aiding the cause of Religion, though it was expressly and most indignantly condemned by our Lord while on earth, most unhappily did not cease with the destruction of the Jewish temple. Professing Christians, as well as Jews have found out the advantages of gold, and the best means of obtaining it. Love of the world and temporal power and influence is common to all whose affections have not been permanently chastened by the truth as it is in Jesus. After church had become wedded to the Roman state, it was found that the cause of religion could not be supported without great wealth; and at length all the kingdoms of the world were laid under tribute to what was profanely called the *treasury of the Lord!* By a plausible stretch of authority, the church, which had the care of the souls of men, laid claim to the service of their bodies, and exalted itself as the supreme source of power over the nations of the earth. In tracing the rise of the catholic power, from humble and fraternal associations of ministers up to the Pope on his throne, we can trace also the natural consequences of that love of power and earthly gain which our Saviour so indignantly censured at the Passover.

At first, the sister churches in and near Constantinople and Rome, united in association as brethren and equals, to commune with each other and devise means for the avowed purpose of obtaining what the apostle calls, "the root of all evil!"—True, it is pretended that the money thus accumulated is designed to aid the cause of religion. This was *always* the plea of those who make the house of God an house of merchandise. It was so with those whom our Lord drove from the temple. They were engaged in a profitable traffic; but it was done under the pretext of aiding the cause of religion; and to expose the real motive was a duty which few would have the resolution to discharge.

"The love of money is the root of all evil."

It is a desire which is insatiable—it can never be satisfied—it increases with indulgence—it is a selfish principle which would build its own gratification on the ruin of others.

And whenever the love of

money, which is apt to overcome a love for duty, benevolence and religion, enters the house of God, it brings with it an evil train of kindred spirits which defile the service of the sanctuary.

This desire is universal, and, immoderately gratified or excessively indulged, it leads to evils of all kinds.

Like every other selfish principle, if it be

not itself the parent of them all, it is op-

posed to the generous, and heavenly spirit of the gospel, and ought therefore to be dis-

courteened in the Christian church.

But it is not only as it relates to the ex-

isting schemes of money-making in the

church, that the Temple of God is profan-

ed and needs cleansing. Whenever religi-

on is embraced or its institutions attended

to for the sake of fashion, popularity, or

any thing of the kind, the house of God

becomes an house of merchandise. Men

may make a trade of religion for various

purposes. They may wish to obtain the

applause and veneration of community, as

did the Pharisees, by their appearances of

extraordinary sanctity and zeal in the cause

of religion. Or they may wish to obtain

the favor and patronage of the popular

party with a view to success in business.

Or they may, as it is to be feared too many

do, frequent the house of God for the pur-

pose of purchasing by fashionable appear-

ances, the gaze, astonishment and praise of

the congregation. If men enter the house

of God for the purpose of purchasing any

advantages of this description, they make

merchandise of their devotions. If gain

in any earthly sense, enter into the motives

of those who frequent the courts of the

Lord, they come under the censures of our

text."

"The true worshippers," says Jesus,

"worship the Father in spirit and in

truth." The temple requires to be cleansed

from every motive inconsistent with a

sincere and all absorbing desire to hold a

spiritual and fervent communication with

the Father of lights. Real religion holds

no communion with the vanities of earth.

She resides in the heart, and turns every

sentiment of the soul to the service of the

living God.

sible to the tribunals of Justice. Thus did the love of wealth convert the worship of God into the worship of Mammon—the sale indulgences indeed was so gross a violation of moral right and led to such obviously baneful consequences, that Luther and Calvin were induced to arise, and in the spirit of Jesus, say, Take these things hence; make not the house of God an house of merchandise.

If on this occasion I could be heard in one prayer to Almighty God—if I could have one petition answered,—it should be that this newly erected Temple might never be profaned or polluted by any thing connected with the love of earthly riches, power or fashion—That these walls might ever be sacred to the cause of truth in its simplicity—virtue in its native loveliness—devotion in its spiritual mindedness—That, under the influence of devout and holy affections towards God and man, you, my brethren and sisters of this Society and all who, after you shall have descended to the graves, may meet in this house, may enjoy largely of the special presence of the Divine Father of our spirits, and be awed into a pious veneration of his holy name established in this place. To us the present is an interesting occasion. We behold the wilderness budding and blossoming like the rose, promising the rich fruits of truth and righteousness. Those who have united in erecting this convenient Temple have our christian—our fraternal, congratulations. We rejoice in the success which God has granted to your enterprise, and would most devoutly unite with you in the prayer of thankfulness to Him for His favor that has been upon you. Under the circumstances of this section of country we are sensible that you, my brethren, are entitled to more than ordinary praise for the public spiritedness and regard for the institutions of the Gospel which have led you to the erection of this house. This building is itself an evidence of your honorable devotion to the cause of truth and to the best interests of society. Long may it stand as such; and when you, who have contributed towards its completion, shall put off this earthly house of this tabernacle and enter the building of God not made with hands, may posterity duly appreciate your labours of love.

We congratulate, too, our worthy and much beloved brother who is to stand in this sacred place as God's mouth to the people, on beholding the work of the Lord thus prospering in his hands. We have that confidence in him to believe, that he will never devote this desk to purposes of sectarian strife, of earthly ambition or worldly favor. Speaking the truth in love, we believe it will be his ardent desire to lead you to the divine source of all spiritual knowledge and blessing. With him, here may you often repair and attend to those instructions which are able to make you wise unto salvation. By his doctrines, may he give strength to your hopes and peace to your troubled souls. By his practical counsels, may he lead you in the way of righteousness to the never failing fountain of health and salvation. Here come;—as fellows—as equals—as brethren (for in the house of God all unreal distinctions should be done away,) and as a family of christian friends, call upon the eternal Parent of us all for forgiveness of sin, for instruction in righteousness, for a knowledge of the truth, for aid in the discharge of duty, for comfort in affliction and for help in time of danger. May the worship in this place be unpolluted by the selfishness and vanities of earth; may it be a pure, generous, lofty elevation of the soul in communion with its God. And when this place which now knows you shall know you no more forever; when the earthly house of this tabernacle shall fall and your mortal tongues shall no longer be able to speak his praise, may you be raised to an inheritance in the New Jerusalem which is above—the mother of us all—to seats in the celestial Temple of everlasting glory.

"No more this temple shall decay,

No more this kingdom fall;

Here Jesus reigns with sovereign sway,

The King and Lord of all."

What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influence of example, and circumstances, and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure of its mother's bosom—from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of these earlier months, that the infant, if indulged or humored, may grow into a petty tyrant at ten months old; and tattle about in two years a selfish, discontented, irritable thing, that every one but the mother turns from with disgust. During this period every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take with firm hold, and some impressions, good or bad, may sink so deep as to be scarcely eradicated. There is no doubt that many of these incurable crookednesses of disposition which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life; just as a deformed or stunted tree, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation under which it grew.—*Journal of Education.*

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, OCTOBER 30.

DECLINE OF ORTHODOXY.

About every Calvinist journal which we take up furnishes official accounts of the "low state of religion" and the decline of their cause. Urgent appeals are made to wake up their friends; but they have already strained every nerve, and we do not believe they can do any thing more than they are now doing. With all their exertions, however, facts show that they make little or no head way. In this country, it appears by the Report of the Kennebec Conference which sat in Winslow Sept. 17, last, that there are 19 Churches, to which have been added in all within the year, by profession and by letter only 40. Within the same time they have lost 39. This leaves them a gain of 1. After all the labor, time and money that have been expended in Kennebec within a whole year, it does indeed seem discouraging that they should have gained but one member. But really they have lost about 50. We mean relatively. The population of the county is continually increasing, and unless they gain as many as 50 annually, their relative numbers in the county is decreased. The truth is, Kennebec is an enlightened section of the State; and orthodoxy, consequently, cannot flourish in it. The friends of that cause might as well "give up the ship" first as last. They are sowing the wind, and will reap the whirlwind. The means of information are increasing, and orthodoxy cannot but proportionally decline. The Committee in their Report hold the following language:

"In view of the present state of the Churches, who will not prostrate himself before the merry seat of God, and cry 'Spare thy people O, Lord, and give not thy heritage to reproach.' Why is this languor of soul from year to year? Why this universal complaint of darkness? this sad reduction of numbers? Are these Churches destined to become desolations? The course of events for two years past looks as tho' this would be."

Amidst these lamentations, however, there is one grain of comfort. It appears by the Report, "that a little cloud of divine mercy has been spread over the North part of Augusta. There has existed in that place for a few weeks past, a soothsayer to the concerns of eternity." Such language appears to us impious. As if the people on the eastern side of the river in the upper part of Augusta had not *always* experienced the divine mercy! as if this was a "little cloud," moving about from place to place! We do wish these people would learn to respect the character of God more, and find out that his divine mercy which endures forever is over *all* his works. There is something so shocking in the canting language of this kind of religious, that we can seldom read it without feeling shocked as we are on hearing any other profanity.

In Hancock and Waldo, too, the Report of that Conference says:

"The ways of Zion mourn in this Conference of Churches. The kingdom of darkness [which word, correctly interpreted meaneth "light"] is gaining ground."

In Jackson and Brooks, "religion in general, is low." In Swanville, "the state of [orthodox] religion is languid." In Frankfort, the Church "still needs the prayers and fostering care of sister Churches." In Belfast, where there was great boasting last year, the Church has gained 0, lost 4. "Religion languishes," Prospect "presents but little to cheer the heart. No accessions have been made. Some unhappy dissensions have existed. Perfect harmony is not yet restored." In Brooksville, "the state of religion is very low." In Ellsworth, "nothing special has occurred the past year." In Sullivan and Sedgwick, "the Churches are feeble and destitute. Religion in both is low." In Mt. Desert, six have been added and four lost. In Bluehill, where our particular friend Jonathan Fisher, the Poet, lives, "the general state of the Church for two or three years past, in respect to religion, has not been as is desirable." In Deer Isle, "there is nothing special as to the state of religion." In Castine, where there is a new minister, something has been done,--six gain. In Bucksport, there has been a "powerful rain," which washed about forty into the Church.

These are all the Churches in those two counties; and though the Report does by no means on the whole give any thing like a flattering account of the success of orthodoxy in that region, it, seriously, exhibits the most favorable account of their cause of any one of the Reports from any quarter which we have seen. Something better, however, may be done another year. A writer in the Mirror says, that an old man in Castine has said, "that if the Bangor Institution dies, it will bring down his grey hairs with sorrow to the grave."

If we turn to the West, no appearances more favorable to the cause of orthodoxy appear. In the Report of the Cheshire, N. H. Conference of Churches, it is stated that

"The amount of additions since the semi-annual meeting in May, in all the Churches from which reports have been received, is not far from thirty. Though removals during this term have not been more numerous than usual in the ordinary course of events, yet it is evident that the Churches have on the whole diminished in numbers. Throughout the Conference, the same aspect is presented."

"From the narrative of the state of religion, presented before the General Convention of Vermont, at its late meeting at Woodstock, it appears that the special influence of the spirit of God, have been to a lamentable extent, withdrawn from that state during the present year."—*N. H. Observer.*

Thus we might go on quoting orthodox official authority to show what is not indeed denied, and what a reasonable man might naturally calculate to be the fact, that the cause of the Calvinistic Congregationalists is almost every where declining, notwithstanding the immense labor and money that are expended in order to build it up. The most they can do is to keep it alive. But its breath is departing and generations not very distant, we trust will hear of it only in history.

We do not wish to boast over a failing opponent; but while we hear of the decline of orthodoxy and witness the multiplication of Universalist Societies and the accession of new members to old ones in all directions, we do feel to realize that "The Lord is doing great things for us, wherefore we are glad." We would be thankful to heaven for the present encouraging increase of knowledge and the corresponding triumphs of liberal christianity.

THANKSGIVING DAY, in Massachusetts, N. Hampshire, and Connecticut, on Thursday, November 26.

MODERN HISTORY OF UNIVERSALISM.

We learn from the Trumpet that the Modern History of Universalism, by Br. T. Whittenore, is in a state of forwardness and will, probably, be ready for delivery in January next. It will contain about 350 or 400 pages.

MR. KNEELAND.

We perceive that the enemies of our cause are taking great advantage of Mr. Kneeland's defection. This is unfair and unjust. Universalism holds no communion with his present sentiments, and he is not a member of our order. We must express it as our belief, however, that the disposition manifested by some of our editors to fellowship him as a brother and to apologize for his sentiments after they were well enough known to be atheistical, has given too just an occasion for some of the inferences which have been drawn. The editor of the Religious Inquirer, in his paper of the 10th ult. accounts for the "issue of things relative to this highly esteemed Brother," by charitably concluding that Mr. K. is not in the "possession of sound intellectual powers." Mr. K. has published a handbill to show that he is not insane. We do not know that he is so; but when we find him calling, as he does call in this pamphlet, the Almighty Creator of the Universe, a "dog"!! (reading the word God backwards to make light of his existence) we are shocked beyond all measure; and should rather believe that he is deranged than to believe him soberly under the influence of such principles as would induce him to ridicule the name and deny the existence of the eternal Father of creation. The word God, he says, "is a convertible term, which may be read either backward or forward; it will not alter its meaning!! as it has no prototype whatever." This he says to prove that he is in possession of a sound mind! We agree with Br. Whittenore, that we should have compassion on those who are out of the way. We have never spoken of Mr. K. but in the spirit of friendship; but such language as he now holds is entitled to no apology—to no favor whatever.

REPLY TO HAWES' REASONS FOR NOT EMERGING THE DOCTRINE OF UNIVERSAL SALVATION.

A friend has sent us an 18mo. pamphlet of 67 pages, reviewing the tract written by this poor christian, who was never in his life guilty of any thing like liberality in his religious writings, Rev. J. Hawes, an orthodox clergyman in Hartford, Conn. It is one of the ablest and most neatly written productions of the kind which we have seen for a long time. It was originally published in the Religious Inquirer. Our readers have seen some extracts from it which we made while the numbers were appearing in the Inquirer. If we can ever find room we shall be glad to give the whole of it a place in our paper—believing it would be very acceptable and useful. In its present form it is intended as a Tract for general circulation. We wish our friends would supply themselves liberally with it, (for we suppose it is for sale in Boston,) and circulate it as extensively as Hawes' Tract has travelled.

CAYUGA ASSOCIATION.

The Cayuga Association of Universalists met in (the Minutes do not inform us where in New-York,) Oct. 7th last. Br. J. S. Flager was Moderator, and Brs. D. Skinner and N. Doolittle were Clerks. Six Ministers and eight delegates constituted the Council.—Two new Societies were received into fellowship, and one brother, Jacob Chase, Jr. was licensed to preach. After appointing the usual annual officers and transacting the business relating to the interests of the body, the Association adjourned to meet again in Genoa, Cayuga County, on the first Wednesday and Thursday in October, 1830. Circular by Br. D. Skinner. Five sermons were delivered on the two days of the session. The preachers were J. S. Flager, text, Matt. xviii. 3; D. Skinner, text, Luke iv. 18, 19; S. Miles, text, Ps. evi. 3; N. Doolittle, text, 1st Thess. v. 21; J. Chase, Jr. text, Matt. viii. 11.

DEDICATIONS.

On Thursday the 15th ult. the new Universalist Church in Sullivan, N. Y. was dedicated to the service of God. The following was the order of public services.

1. Voluntary by the Choir. 2. Introductory Prayer, by Br. D. Skinner, of Utica. 3. Hymn. 4. Reading selections from Scripture, by Br. D. Skinner. 5. Anthem. 6. Dedicatory Prayer, by Br. J. Potter, of Cooperstown. 7. Hymn. 8. Sermon, by Br. D. Skinner, from Ps. cxxxii. 13, 16. 9. Select Hymn. 10. Concluding prayer, by Rev. Mr. Young, of Canistota, an Episcopalian clergyman. 11. Dismission Hymn. 12. Benediction. The Congregation was large and attentive; the pulpit services good, and the singing excellent.

The house is 40 feet by 50, finished in good style, and surmounted by a handsome steeple. It is pleasantly situated in a small village, called Canacheragh. We gather the above facts from the Utica Evangelical Magazine.

The new Universalist Meeting-house in Albany, N. Y. was dedicated on the 11th ult. Sermon by Rev. H. Ballou, of Boston.

JUSTICE.

A missionary beggar lately met two young girls in New York, and discovering rings on their fingers—they have an astonishing perception of gold—succeeded by persuasion and threats in robbing them of the rings and securing them in his Missionary box—all for the salvation of souls. On being informed of the facts, the father brought an action against the minister for swindling, carried him into the ungodly tribunals of New-York, established the fact of his imposition by evidence and had him legally punished for his villainy. This was persecuting poor saints for conscience sake.

NEW SOCIETIES.

Owing to our absence for most of the time during the last four weeks, we have omitted to notice the fact of the formation of a Universalist Society in Waldboro, Me. It was organized about a fortnight ago, consisting of between forty and fifty adult male members. The formation of a Society in Waldboro, a place long under the arbitrary government of modern orthodoxy,—is a circumstance peculiarly gratifying. We know its members to be of the first respectability, and cannot doubt but that they will exercise their rights vigorously in reference to the upbuilding of the cause of truth in that town. Brs. McFarland and Pitkin preach to this new Society. We do fervently pray for its peace and prosperity.

We are informed that a Universalist Society has been lately formed in Hartford, Oxford co. in this State. Another Society of like precious faith has been organized in Solon, Me. within a short time.

In Parkman, too, a Society has been gathered. It was received into the fellowship of the Penobscot Association week before last.

A Society of Universalists, consisting of fifty three members was formed in Putney, Vt. on the 2d ult. Another has just been gathered in Guilford in that state.

Societies of Universalists have also recently been formed in Homer and in Geddes, N. Y.

A Universalist Society was formed in Deerfield, N. Y. about four weeks ago. Another was to have been formed in Cedarville, Herkimer co. on the 27th ult.

NEW MEETING-HOUSE.

The Universalists in Louisville, Ken. a city about 120 miles below Cincinnati, are about erecting an house of worship.

MR. DODS' FAREWELL SERMON.

We have received a printed copy of the Farewell Sermon delivered a few weeks ago by Rev. JONAS B. DODS before the Universalist Societies in Union and Thomaston, with whom he has labored for the last three years. His text was in Rom. viii. 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The style of the discourse partakes rather too much of the fanciful to suit our dull notions of composition, but the arrangement is judicious and the sentiment good. His doctrine, in brief, is that the sufferings of the present life are designed to prepare men for a greater enjoyment of the glory which shall terminate them in the next. From the body of the discourse we have room only for the following extract. It is from that part of the Sermon where he contends that if the doctrine of endless misery be true, the cause which renders all benevolent Christians unhappy in this life will render them infinitely more so in the next. The descriptions in the second paragraph are striking.

The anticipation of eternal pain, fills every christian bosom with mourning and gloom, and is destructive of every joy. In prospect of this unhappy sentiment, many a father, many a mother, have been stript of every consolation, and been brought down with sorrow to the grave. Behold the venerable parents, who have consigned an only son to the tomb.—With the most painful emotions they scan even the virtuous life of their child. They reflect upon his moral worth, which endeared him to all—They trace him through the scenes of his boyhood and youth. They mark the sweetness of his disposition—his veneration of his parents—his cheerfulness and innocence among his playmates. Nor do they stop here. They trace their lovely boy up to manhood, and from that to his dying day. They contemplate the brilliancy of his mind, and that noble rank of respectability he ever maintained. Having diligently investigated his conduct through life, and found no stain, they pursue him, in thought, to Eternity, and with rending anguish of soul, pronounce him in the abodes of the damned, because he met with no mysterious change, this side the grave. Why all this anxiety and woe among Christians? Alas! their bleeding hearts will tell you why. Their teachers, instead of comforting their hearts with the good tidings of that great joy which shall be unto all people, have torn them open with the thunder-bolts of eternal damnation! They will point you with a brimful eye to the green sword that covers the father, the mother, the child, the husband, the wife, or the friend they loved, while unknown terrors chill the soul. What awful consequences the anticipation of never-ending woe involves!

Those children that have been torn from your society, by death, are yet embraced in the circle of your well-wishes and love.—Imagination often places their lovely forms before your eyes, and hears the sweet sound of their voices falling with melancholy music on your ear. We will suppose them involved in misery, while you have arisen to worlds of light. Now look down, and see them eternally fixed in the most excruciating pain. There O father and mother are the once sportive children of your arms! There see the object of all your toils—your affections—your tears—your desires—your prayers! Do you feel no anxiety for their welfare; and do no clouds of trouble rise to darken your light in glory?—Parents, you sit on your celestial height, unmoved at the pains and groans of your own suffering offspring?—or at the groans of suffering millions, and not feel one yearning of compassion over their unhappy fate? If so, I shall not envy you your seat! You may keep it! It would be no Heaven to me! God grant that this bosom may never feel one aspiring wish to such an abode. I entreat you once more, by all the ties that bind man to man—by those of kindred blood and parental love; by all the bowels of mercy, in time or in eternity, that can be made to move at woe; I entreat you to look down once more to flaming worlds! There, perhaps, is a friend, who in this life was your benefactor. He saw you in distress, and he flew to your relief. He saw you on a bed of pain, and with a hand of compassion kindly supported your aching head, and whispered the accents of encouragement and consolation. The hand, that administered to your relief, and fed the poor, is now frying in flames, and the voice, that spoke you comfort, is venting the groans of despair! O heavens!—where has thy mercy fled? Where are now those religious feelings you experienced in time, and that prompted you to love your enemies, and to succor the distressed? Where has your Christian benevolence fled? Are you changed, hardened, and insensible to that moral flow of feeling which we call the true spirit of Religion here? If so, then we are completely ignorant of the nature of that spirit which warms the bosoms of the justified in Heaven; and all the religious exercises, we experience on these mortal shores, are but so many deceptions received through the medium of the senses. But grant them to be the aspirations of the same spirit that burns in the just made perfect, and the sight of endless sufferings would unparadise the realms of glory, and paralyze the sublime song of redemption.—There is not a religious man beneath these crystal heavens, that is, or can be reconciled to such a flood of vengeance. Show me one, and I will show you (to use the mildest term) hardened, insensible, stoic Christian.

Taking leave of his friends, in the "Conclusion," he thus speaks:

I am now about to bid you adieu. Three years of trial have fled forever, since you first heard this voice respond to the tidings of angels, "Peace on earth, and good will to men;" and Almighty God grant these ever blissful words I may never cease to sound, till they expire with my expiring breath.—May they be heard at my couch of pain—be uttered by these dying lips.

One of those societies has been my charge three years, the other, one, still I have preached to the latter occasionally, during the whole of my residence in this section.—Having passed through the joys, sorrows, and changes of that fleeting period, and consigned companions, children, and dear friends, to the tomb, those of us, who are left, are assembled together for the last time, around this altar, while they lie cold and lifeless, unconscious of the painful emotions that pervade these bosoms. Their funeral solemnities this moment throng on my mind, and seem to whisper their Farewell! Yes, farewell my departed friends, who once animated this heart with sentiments of friendship and joy! And are you and I, my friends standing together for the last time? I feel the solemnity of the occasion! Gon Almighty bless you and me! Beneath the indulgent, all-seeing Eye, I openly avow, that I have kept back nothing which I considered profitable to you, or your little ones. The sentiments I have delivered from this desk, I most solemnly believe to be in accordance with the word of my God; and am willing they should be read by my children, around my dying bed. As I value the approbation of him who made me; and as I value an eternity of happiness beyond this momentary scene, I would not deceive them or you.

Subsequently he makes mention of the bitter persecutions he has been doomed to experience. We are glad he took this occasion to speak on the subject. He journeyed eastward as far as Calais in August last. But letters, calculated to prejudice the people against him, were sent by his enemies after him, and arrived in towns ahead of him before he could visit them. The consequences were unpleasant for the time. He is now on the same tour a second time. Since the subject has been investigated, and the certificate of the Committee has been published, we hope he may be permitted to pursue the even tenor of his way without further molestation.

We have been complained of by some of our friends at the East, because we have not, hitherto, taken any notice of this subject. For their satisfaction, we will give our reasons for the delay.

In the first place the stories were so much of a piece with the exploded ones of olden time, that we did not feel it our duty to allude to them in print. To publish anything about them would seem to give a consequence and undeserved notoriety to them. And besides, such business is very unpleasant to us.

But second, and the principal, reason was—we understood the Committee of Discipline had taken the subject up. We knew not what might be the result of their inquiries; and it certainly would have been premature and indecorous in us to express our opinion when we had no particular means of forming what we could know to be a correct one on the subject, before that Committee had reported the result of their investigations. We did not deem it our duty to take up what belonged to them, and therefore concluded to say nothing about it till they had expressed their official opinion. That opinion has now been expressed, and we have felt it to be a duty due to our abused, and we believe our innocent, brother, to say what we have said above. May God sustain him in all his trials; and keep his good spirit to drink at the fountain of divine consolation; protect him by his power wherever he may go; enable him to walk with great circumspection; and finally give him a crown of life in the kingdom of glory above.

DEDICATION AND ORDINATION.

The Universalist Meeting House recently erected at Greene was dedicated to the worship of the One living and true God, as the Saviour of all men, on Wednesday the 21st inst.; and on the same occasion the Rev. NATHAN C. FLETCHER was ordained to the work of the ministry. The services were performed in the following order.

DEDICATION SERVICES.

1. Voluntary by the Choir.
2. Invocation by Br. A. Fuller.
3. Reading of Select portions of Scripture, by Br. N. C. Fletcher.
4. Hymn.
5. Dedicatory Prayer, by Br. B. B. Murray.
6. Hymn.
7. Sermon, by Br. G. Bates. Text, 1 Tim. 4. 8. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

ORDINATION SERVICES.

1. Hymn.
2. Ordaining Prayer, by Br. B. B. Murray.
3. Delivery of the Scriptures and Charge, by Br. G. Bates.
4. Right hand of fellowship, by Br. F. A. Hodson.
5. Hymn.
6. Address to the congregation, by Br. B. Murray.
7. Benediction by Br. G. Bates.

The day was fair, and the house was well filled with attentive hearers, who evinced their countenances that they were highly pleased with the performances. Every part appeared to give satisfaction; and not an incident occurred to mar the joy of the occasion.

At 4 o'clock, P. M. Divine Service was again attended at the Meeting House. Sermon by Br. F. A. Hodson. Text, Rom. viii. 20, 21. "For the creature [whole creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature [whole creation] shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

The house is 43 feet by 35, and contains 41 pews and a gallery for singers. It is finished in a neat and plain style.

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have escaped your notice in reading the Minutes that *there* the phrases, *withdrawal of fellowship*, and *resigning of membership*, are used *synonymously*. There is announced a communication from a brother, "resigning his membership," and immediately follows an Order, pointing out the duty of the Standing Clerk in cases of members of the Convention *withdrawing their fellowship*. I know that in this case, by *withdrawing fellowship*, the Convention meant *resigning membership*. And I think this fact must be apparent from the *Minutes*, to readers in general. Surely if the Convention has committed any mistake, it is in the *use of words*, which use, though explaining itself in the Minutes, is yet improper. But I am unable to discover even such mistake. "I am confident," that when applied to the relation of an individual with an organized body, the term *fellowship* is *properly used for membership*. And such certainly has been the *habitual use* of the word in our order. In compliance with the request of a brother, we grant him a Letter of Fellowship. What do we do by this? Do we create his faith in Universalism? Or do we produce his fellowship of mind with our common cause? No, these may have existed for years before. His asking for a Letter of Fellowship, is asking for membership in our body; and the granting of his request is granting him said membership. By this act, according to the literal meaning of the word *fellowship*, he *compares* with us as an organized body, to enjoy with us mutual privileges, and to be with us under mutual *responsibilities*. Then his leaving this formal connexion with our body may as properly be called *withdrawing fellowship*, as his coming into this connexion was called *coming into, or receiving fellowship*. But when in the Minutes of our public proceedings as a Convention or Association, we mention a brother's *withdrawal of fellowship*, we speak not of the fellowship of spirit which was produced by the act of faith in our doctrine, but of the fellowship which was produced, in compliance with his formal request, by an official act of the organized body from which he has withdrawn.

I will only add, that the General Convention recognizes the right of its members to resign their membership when they please, without incurring the censure of the body for that act. But when it is urged upon the Convention in session to invite a person who has resigned his membership to take part in its services, it claims the right to determine whether, all "circumstances" considered, such invitation shall be extended to such person or not. And as it relates to the use of words, I expect that we shall still see, in the public proceedings of some of our Conventions and Associations, the terms *fellowship* and *membership* used indiscriminately and synonymously. But they ought not on this account to be regarded as being inattentive to the *facts* on which they build their decisions. Yours in the bonds of the Gospel.

S. COBB.

Malden, Oct. 14th, 1829.

What we objected to, in the Proceedings of the Convention, was—not that Mr. P. was not invited to take part in the public exercises, for we could not know, as we were not informed, but that the other "circumstances" justified the Convention in determining, not to say persecuting procedure, adopted by the Convention; but I wish to offer for my thanks, and that of a number of others of our brethren, for the note you was pleased to attach to the proceedings of the Convention, published in your paper, and also for the promptness with which you published Br. Pickering's reasons for resigning his membership in the Convention.

You are aware, Mr. Editor, that the publication of his resignation, in the *Trumpet*, made it necessary that he should give his reasons for the course he pursued, and I believe they must be considered very satisfactory ones to all except a few individuals, and they are not and probably never will be satisfied with any faith, conduct, or course that any brother pursues, unless shaped to their liking. The Lord reward them according to their works.

AN UNIVERSALIST.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, OCTOBER 30, 1829.

NEW AGENTS.

CHARLES D. LEARNED, Esq. Counsellor at Law in Columbia, Mississippi, is appointed Agent for this paper. Subscribers in that region may make remittances to him.

At the request of Mr. N. SWASEY, we have appointed Mr. JOHN ELIOT, our Agent for Bath.

We find on examination that in our statement of the preliminary remarks made by one of the Counsel for the State, (Mr. Allen) we were not entirely correct. Mr. A. we are assured, said nothing of the particular tenets of those who had the control of the Church, nor did he know to what denomination they belonged, and of course said nothing of the audience being compelled to hear "Calvinistic ministers" more than any other. There are some other expressions such as the building being used for "grog shops," &c. which, we find were not used by him, and which we with pleasure correct.

We did, indeed, state that we professed not to give Mr. Allen's words; that the language in which we expressed his ideas, might be stronger than his. On second thought, we recollect that the phrase "grog shop" was used by the Counsel on the other side. Mr. Sprague, in anticipating what the Counsel of the government would probably say of the lower part of the building.

LOVEJOY'S NARROWS. Mr. Labdell, the contractor for removing the rocks in Kennebec river at Lovejoy's narrows has, we understand, removed the sunken rock, so called, to the depth of 10 feet from the surface of the water at low tide. The removal of this rock is said to be a great advantage in passing that difficult place in the river. We regret to learn, however, that in consequence of unexpected difficulties in removing the sunken rock, the contractor contemplates abandoning the attempt upon the half tide rock. He is satisfied, as we believe is the U. S. Agent, that the sum appropriated by Congress would not cover the expenses of the undertaking. As to the practicability of the work we believe there is no doubt. It is to be hoped that Congress will next winter make an additional appropriation so that the work may be resumed and completed the ensuing summer.

According to the Saco Democrat and the Maine Palladium—papers on opposite sides,—there is no choice of Senators in York. Two out of the six candidates, Mr. Pike (Jackson) and Usher (Adams) lack one vote each of an election. But according to the Kennebec Gazette, Mr. Usher has one majority—providing the 34 votes given to Hon. Abijah Usher, without the "Jr." are reckoned by the Council as being given to Hon. Abijah Usher, Jr.

We insert the following communication from a distant correspondent because we believe the friends of Br. Pickering have a right to be heard on the subject of his being denied the privilege of taking part in the public exercises of the General Convention. Some of the allusions in the article we regret to see; they belong, however, to the writer, and must not be charged to our account. Whatever may be said on the subject, pro-

or con. in this or any other paper, we trust will be said in the spirit of brotherly kindness and with a view to produce a correct and amicable understanding in relation to it.

[For the Christian Intelligencer.]

GENERAL CONVENTION.

In looking over the proceedings of the last session of the General Convention, at Winchendon, N. H., nearly the first thing which strikes the attention, is a statement that the Rev. Paul Dean requested that the Rev. David Pickering of Providence do take part in the public services on this occasion. Strange, thought I, that any such request should be made; and it appears from inquiry of some who were present that Br. Dean, as a right *never before* denied, had given in to the Clerk the name of Br. Pickering as one of the Brethren to go into the pulpit with him, to offer one of the prayers. This course has I believe been pursued by all our Conventions and Associations, invariably that whoever delivers the Discourse has the right to select such brethren as they choose to assist in the services.—But in reading on a little further in the minutes, I find a formal vote, stating that Br. Pickering had withdrawn *fellowship* from the Convention; and therefore ought not be permitted to take part in the public exercises on the occasion.

I ask is it true, that Br. Pickering has withdrawn *fellowship* from that Convention or any body of Universalists whatever? I answer fearlessly, No, nor do I believe any person seriously believes any such thing. Br. Pickering has really and truly, and conscientiously resigned his membership in the General Convention; and is he to be persecuted in this way for it? Had the Editor, or *Editors* of a certain paper, as requested, published Br. Pickering's reasons for his resigning his membership in that Convention, they would have done an act of justice to one, towards whom they, in my opinion did not do as they would wish to be done by; for the *Moderator* and *Clerk* to whom he sent his resignation, instead of first laying it before the Convention, as they were in duty bound to do, published it in a weekly paper call the *Trumpet* under their control, some months previous to the session of the Convention; and I am led to believe that there has been some pains taken to impress the minds of certain individuals with the belief that Br. Pickering had really renounced his faith in the final salvation of all men. I have nothing more to say on this impudent, not to say persecuting procedure, adopted by the Convention; but I wish to offer for my thanks, and that of a number of others of our brethren, for the note you was pleased to attach to the proceedings of the Convention, published in your paper, and also for the promptness with which you published Br. Pickering's reasons for resigning his membership in the Convention.

You are aware, Mr. Editor, that the publication of his resignation, in the *Trumpet*, made it necessary that he should give his reasons for the course he pursued, and I believe they must be considered very satisfactory ones to all except a few individuals, and they are not and probably never will be satisfied with any faith, conduct, or course that any brother pursues, unless shaped to their liking. The Lord reward them according to their works.

Yours in the bonds of the Gospel.

S. COBB.

Malden, Oct. 14th, 1829.

What we objected to, in the Proceedings of the Convention, was—not that Mr. P. was not invited to take part in the public exercises, for we could not know, as we were not informed, but that the other "circumstances" justified the Convention in determining, as it did in this respect,—but that it should have refused to invite him on account of his "withdrawal of fellowship." Br. Cobb says that by withdrawal of fellowship the Convention meant *resigning of membership*. This gives us information that we could not obtain from the Minutes, (the only means of information we had,) and which, of course, we were not in possession of when we wrote the "Note." But we believe now, as we said in that note, that "there is a difference, it seems to us, between withdrawing fellowship and resigning a membership, which the Convention ought to have regarded." Especially do we think the Convention ought to have regarded this in the manner of expressing its vote, when we consider, that Br. Pickering in his Letter to the public which had been published before the Convention met, most expressly and distinctly stated, that he had *NOT* withdrawn fellowship from the order, though he had resigned his membership in the Convention for reasons relating to discipline. It would have been a very easy thing, and it was due, as we conceive, to the facts in the case, that the Convention should have said, "considering that Rev. Mr. P. has resigned his membership in this body, &c. he be not invited." Br. C. allows that this, as well as the other form, would have expressed the meaning of the vote, and we have only to regret that it was not used.

But it is true, that there is no difference between resigning a membership & withdrawing fellowship! Br. C. says, that the habitual use of these phrases in the Convention has been to show that they are considered synonymous. We know not what the habitual use of words in the Convention may be, for we never were in that body; and confess ourselves ignorant of its usages in this respect. But as "confident" as Br. C. is "that, when applied to the relation of an individual with an organized body, the term *fellowship* is properly used for *membership*," we are as confident that this is not always the case, if it be correct in any case. The editor of this paper is a free mason. He has *resigned his membership* in the Lodge. Is he not therefore in fellowship with the order? When he meets with a lodge, does he not meet on the level and engage in the "work" as well as others? Br. Cobb also is a mason. He can answer this question. He knows that in this case, "the term fellowship is not properly used for membership." And so in other cases which we might name. Is a clergyman not in fellowship with the Congregational order, because he may resign his membership in the Maine Conference of Churches? The difference between fellowship and membership may not be great—in some cases the terms may mean virtually the same—but we do think, considering the distinction Br. Pickering made between these terms, as applied to his intentions, the Convention ought to have built its decision, to say the least, on a differently expressed fact.

One word. Save us from having any thing to do with the "circumstances;" from having any thing to do with the Boston difficulties. We in Maine take no part in them, and are determined to stand aloof from them.—ED. INT.

We insert the following communication from a distant correspondent because we believe the friends of Br. Pickering have a right to be heard on the subject of his being denied the privilege of taking part in the public exercises of the General Convention. Some of the allusions in the article we regret to see; they belong, however, to the writer, and must not be charged to our account. Whatever may be said on the subject, pro-

and with music fill the sky—

Now, even now, my joys run high!

We passed through two more small villages, Bonsborough and Sharpsburgh, in Maryland, and next reached the Potomac river, and crossed over to the Virginia side at Shepherdstown, situated about ten miles above Harper's Ferry. It contains about 8 or 10 hundred inhabitants, commands a fine view of the river, a portion of the surrounding country, and some scenes of considerable beauty and even sublimity. Its present condition is not very prosperous, but great benefits are anticipated from the canal, which is now being made from Georgetown, along the bank of the Potomac, and is to pass through this village, and thence out through the country to Wheeling, on the Ohio. The inhabitants of this place are noted for their hospitality and attention to strangers; and we spent our time there very pleasantly. While there, the farmers around having finished their harvest, assembled and had what they call a barbecue; that is a public dinner at which the meat, consisting of hogs, lambs and kids, is roasted whole, before ever it is laid in the open air. The citizens of this place are noted for their hospitality and attention to strangers; and we spent our time there very pleasantly. While there, the farmers around having finished their harvest, assembled and had what they call a barbecue; that is a public dinner at which the meat, consisting of hogs, lambs and kids, is roasted whole, before ever it is laid in the open air. The citizens of this place are noted for their hospitality and attention to strangers; and we spent our time there very pleasantly. While there, the farmers around having finished their harvest, assembled and had what they call a barbecue; that is a public dinner at which the meat, consisting of hogs, lambs and kids, is roasted whole, before ever it is laid in the open air. 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POETRY.

From the Sentinel and Star in the West.
MERE PHILOSOPHY.

What can we reason but from what we know? POPE.
Father, where is that burning lake they call
The home of sinners—he!!

Who call, my child?
Why, Father, many. 'Twas but yesterday,
At church, I heard such tales of horror told
About this burning flood, as made my cheek
Feel pale—and caused a shuddering chill to shoot
Across my heart! Where is it, father?—tell me.
Daughter, I do not know. What said they, child?
You do not know, dear father!—then I fear
Your soul will perish. Father, you must know!
Oh! 'tis a fearful gulf—and many fall
Into its depths forever. They are blind—
They know not where it is—they fear it not—
And heedlessly they wander: this is all
That shuts them out from heaven.

Is this all?

Did they not say that love to God and man—
That virtue, honor, and morality,
Might lead to eternal? Did they not
Tell thee—

O, father! they said none of this.
They bade me shun that dark, that dismal lake,
The home of sinners. Oh! such tales of woe—
Of thousands pinioned in this burning hell,
And doomed to live. Of gnashing teeth, and cries,
And groans that knew no ceasing—red hot flames,
And snakes, and scorpions, and—

O, my child,

Cease this mad clamour. Did they tell thee, dear,
How they knew this?

O, yes! they had a book,
Like this big Bible—and they said that here
God's self had written it. It must be so—
They were good men, and tears stood in their eyes—
Surely they could not lie!

No, child, not lie,

But they may be deceived.
Hush, father, hush—
How dare you reason thus? I fear for you!
They said that all who talked thus while on earth,
Should feel its flames hereafter.

Said they naught

Of the Omnipotent— Who rules above?

In you blue heaven?

Who rules here, my child,
Within this heart! who rules everywhere—
From whom all good proceeds—whose being is
Eternal—and whose essence is the life,
The living principle, of man!

Oh, no!

They said he ruled above—that he was just,
All-merciful, and good: That he would bring
Those whom he loved—who hated and despised
That burning lake, and Satan who ruled there—
To life eternal, and would hurl the rest
Into that burning lava. These were hard;
I'm sure that I should die. But no, they said
That we would burn, and burn, and still live on,
And never die! Oh! this were hard indeed—
Sure God is not so cruel—but I fear
This is true—they said so.

They said so, my dear!

Ay, they said so—and this is all. They know
Nothing of the future. All is but a dream,
An idle fancy. And this burning hell
Is of their own imagining. But God
Is of himself, and just.

Father, good night!

My heart feels sick and faint. I go to bed,
But fear I cannot sleep. Methinks that dreams,
Black dreams of horror, will tilt o'er my brain—
And phantom forms, fresh from the burning hell,
Crown round my couch! and I will wake in tears.
Good night, dear father.

Spun such thoughts, my child—

Good night. Oh, hapless innocent! and have
They wrought upon thee with such tales as these—
Such wild creations of disordered fancy?
O MIND! thou art debased!—thy noble powers
Are used to make a tyrant of a God.

Is this the ministry that now goes forth

To preach "glad tidings" not "to all," but some!
"Free grace" to whom they please; a hell to those
Who help not fill their coffers! Canting knaves!
Are these the followers of the lowly Jesus?

Teach them the precept that he taught! or kneel

They to his God, or Mammom? They would bind
The mind immortal in their shackles—drive
The soul to madness and despair—and check
Its fervent aspirations after heaven!

O, grand Hypocrisy! thou fair wouldst give

Man's soul a place in the eternal heavens,
Not for the love of God, but for the fear

Of hell! Oh, man! man! man!

My cheek is burning with the shame it feels
That thou can't play such tricks before high Heaven.

RODERICK.

MISCELLANY.

Husbands and Wives.—We are glad to see something like good sense in the maxims given relative to the treatment that husbands and wives should observe towards each other. In nearly all the sage sayings, on this subject the wife is regarded as a sort of domestic utensil, a kind of dependant, who has nothing to do but comb the children's heads, (taking care not to comb her husband's) cook the dinner to a turn for his surly lordship, receive him with smiles, though he is ever so crabbed, and make a low curtsey and a "thank you Sir," if he condescends to give her a look that would sour more cream than a thunder gust. The gentleman has nothing to do but to fold his arms, and suffer his wife to busy herself in pleasing him. He is to kick over the mop-pail when he pleases, upset the tea table when it suits his humor, keep his wife up all night to receive him with smiles when he comes staggering home from his clubs, and the poor lady is to take all the blame of his being a disagreeable, discontented, mulish fellow, if after all her patience she cannot succeed in making any thing of him.

It is high time this Turkish doctrine was exploded. The husband has duties to perform to make home agreeable, as well as the wife. He should consult her happiness quite as much as she does his, and make as many sacrifices in her behalf.—It is true the husband often requires to be humored to prevent him from acting the brute, because there are an hundred good wives, where there is one good husband, and a sensible and amiable woman, if she be cursed with such a yoke fellow, will strive for her own sake and that of her children, to soften down his asperities. But we like not this doctrine which imposes the whole task of making home happy, upon the female. It seems to sanction the conduct of the husband who makes no effort to perform his part, and to furnish him with an apology for indulging in ill temper, and then blaming his wife for not making him good natured.

In the following, from the U. S. Gazette, we find some advice on this topic in exact accordance with our own views.

R. I. AMERICAN.

Rules for husbands and wives.

1. A good husband will always regard his wife as his equal, treat her with kind-

ness respect and attention, and never address her with an air of authority, as if she were, as some husbands appear to regard their wives, a mere house keeper.

2. He will never interfere in her domestic concerns, hiring servants, &c. &c.

3. He will always keep her liberally supplied with money for furnishing his table in style proportioned to his means, and for the purchase of dress suitable to her station in life.

4. He will cheerfully and promptly comply with all her reasonable requests, when it can be done, without loss, or great inconvenience.

5. He will never allow himself to lose his temper towards her, by indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her servants, knowing the difficulty of making them do their duty.

6. If she have prudence and good sense, he will consult her on all important affairs of business, involving the risk of loss or ruin in case of failure. Many a man who has consulted his wife in such emergencies, has been rescued from impending ruin by the counsel and caution of a sensible wife.

7. If distressed or embarrassed in his circumstances, he will communicate his situation to her with candour, that she may hear his difficulties in mind, in her expenditures. Women sometimes, believing their husband's circumstances to be far better than they really are, expend money which cannot well be afforded, and which, if they knew their real situation they would shrink from expending.

1. A good wife will always receive her husband with smiles—leave nothing undone to render home agreeable—and gratefully reciprocate his kindness and attention.

2. She will study to discover means to gratify his inclinations, in regard to food and cookery, in the management of her family; in her dress, manners and deportment.

3. She will never attempt to rule, or appear to rule her husband. Such conduct degrades husbands—and wives always partake largely of the degradation of their husbands.

4. She will in every thing reasonable, comply with his wishes—and as far as possible anticipate them.

5. She will avoid all altercations or arguments leading to ill humour—and more especially before company.

6. She will never attempt to interfere in his business, unless he asks her advice and counsel, and will never attempt to control him in the management of it.

Should differences arise between husband and wife the contest ought to be, not he who will display the most spirit, but who will make the first advances. There is scarcely a more prolific source of unhappiness in the married state than this "spirit" the legitimate offspring of pride and want of feeling.

Perhaps the whole art of happiness in the married state, might be comprised in these two maxims—"Bear and forbear"—and "let the husband treat his wife, and the wife treat her husband with as much respect and attention, as he would a strange lady, and she would a strange gentleman."

CHARACTER OF PETITIONERS.—There has been considerable boasting in the Orthodox journals, concerning the large number of petitioners, whose names were attached to the Memorials sent to Congress, on the subject of stopping the Mail. Compared with the whole population of our Country, these Memorialists are a small, very small number. It is not generally known, however, what contemptible means were resorted to obtain signers to these petitions, nor the manner in which Congress was imposed upon by the leaders in this business. A meeting, for instance, was called in a certain town: half a dozen individuals attended: they appointed themselves a committee to solicit names; and with young and old, boys and men, a list is made out. This is sent to Congress with a petition from the inhabitants of the town, when, perhaps, nine-tenths of the people are opposed to this business altogether.

To settle this question by matter of fact, we relate the following circumstance.—There is a schoolmaster, in the town of Sturbridge, Massachusetts a very Orthodox man. After exerting himself, with little success, to get signers to the petition for stopping the Mail, he hit on the following plan to fill up his paper. He took it into school, and made his scholars sign it. This petition was sent to Congress, as from the inhabitants of Sturbridge. Many petitions, we believe, were filled up by similar means. Now is this not deception? Is it not Congress to be advised of the measures now put in requisition to stop the Mail? The name of the schoolmaster here referred to, is left with us, and any gentleman can know whom we refer to, by calling at our office. This fact was related to us by a gentleman who has recently visited Sturbridge, and who heard the schoolmaster avow that he adopted that expedient.

Trumpet & Magazine.

"**TRACTS BLESSED.**"—There is nothing more sickening than the accounts published by the Tract Societies concerning the successes which have attended the circulation of Tracts. One person was con-

verted by the tract entitled "The well conducted Farm,"—another by the "Swearer's Prayer,"—a third by the "Swearers of Drunkenness"—a fourth by "A Time to Dance"—a fifth by "The young Cotager"—a sixth by "The way to be saved" &c.

7. He will never allow himself to lose his temper towards her, by indifferent cookery, or irregularity in the hours of meals, or any other mismanagement of her servants, knowing the difficulty of making them do their duty.

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PROPOSALS

For increasing the circulation of the

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE,

A Religious newspaper edited by

W. A. DREW,

And published every Friday in Gardiner, Me.

BY SHELDON & DICKMAN.

The CHRISTIAN INTELLIGENCER has been

so long conducted by its present Editor and

become so well known, that there can be lit-

tle necessity for entering into a minute ex-

position of the principles which it supports

and the doctrines which it inculcates. It has

ever been devoted to the dissemination of

liberal and enlightened views of the Chris-

tian Religion:—a just appreciation of the